

The University of Chicago

A HISTORY OF THE DEVELOPMENT OF MINISTERIAL
EDUCATION IN CANADA FROM ITS INCEPTION UNTIL
1925 IN THOSE CHURCHES WHICH WERE TRIBUTARY
TO THE UNITED CHURCH OF CANADA IN ONTARIO,
QUEBEC, AND THE MARITIME PROVINCES OF CANADA

A PART OF A DISSERTATION SUBMITTED TO
THE FACULTY OF THE DIVINITY SCHOOL IN
CANDIDACY FOR THE DEGREE OF DOCTOR
OF PHILOSOPHY

MARCH, 1945

By
NORAH LOUISE HUGHES

CHICAGO, ILLINOIS

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CHAPTER VIII

UNITING THREE CURRICULA

Changing Times and Changing Curricula

In the hundred years from the commencement of the first Theological Class in Canada, to Union in 1925, great changes had occurred politically, economically, and educationally in Canada. From small and scattered settlements along the eastern coast, the St. Lawrence River, and the Great Lakes had developed a Dominion reaching from coast to coast. Railways and roads spanned expanses, and towns sprang up, industries developed, and education flourished. A nation had evolved from a colony and had taken its position with other nations in the affairs of peace and war.

It was a pioneer country that the early ministers faced. Education was limited to the few, not by custom of privilege, but of necessity. Teachers with training were not to be found, and even had they been available the settlements were so scattered that children could scarcely have been gathered together. Nor was the long, hard day's toil conducive to learning. Frontier life tended to freedom of manners and lack of restraint as well as to hardiness and resourcefulness. Religion was soon forgotten by the many to whom it had been a habit rather than a conviction, and young people grew up without knowing the influence of Church and Church associations.

The Churches found difficulty in combatting the religious slackness engendered by the pioneer life of the first settlers in the wilds. An advertisement in sarcastic vein published in The Christian Guardian in 1830, portrays the situation as one Methodist Church found it in that year.

Wanted: a number of young gentlemen to gaze and talk, and lounge in front of the Methodist Chapel in this town on SUNDAY EVENINGS. All qualifications necessary are a good share of ill-mannerly ignorance, self-conceit, and unblushing impudence. Any young gentlemen who wish to engage in this praiseworthy and honourable employment, will please to parade themselves in front of the said Chapel next Sunday evening, between the

hours of 6 and 8 o'clock.

The disapprobation of every decent person will be given in part payment. York, April 3rd. 1830.¹

Manners were rough, even in Church. The Christian Guardian found it necessary to give lessons in the proper deportment of persons in Church. It was done through the medium of an article entitled, "Things I dislike." Among other things mentioned was,

I exceedingly dislike to have my pew carpet and furniture befouled and besmeared with tobacco juice; and as it also greatly annoys my wife and family, all of whom kneel during prayer, my tobacco chewing friends will not expect an invitation to sit with me after having once ejected tobacco juice either in my pew, or the aisle near it.²

The article went on to speak of people putting on their coats before the service was over, and of men putting on their hats before they reached the door. Fifteen years later similar difficulties were still harassing Church people. The Presbyterian Witness, in 1850, offered advice on "How a Gentleman may be known by his behaviour in Church." Among other suggestions was this, that a gentleman,

Never thinks of defiling the house of God with tobacco spittle, or annoying those who sit near him by chewing the nauseous weed in Church.

Does not whisper, or laugh, or eat fruit in the house of God, or lounge.³

If such admonitions were necessary for the Church going, what must have been the situation among non-Church people!

Educational facilities varied with the type of settler. Some groups sought and obtained educational advantages, and others were content with little or none. Teachers were picked from among the people, and in early days these were not chosen always for their qualifications. J. Carruthers in a Retrospect pictured the examination for a license in the early days, probably about 1816. Candidates appeared before the magistrate or the bishop for their license. Carruthers portrayed the following scene,

'Well, James, you want a certificate?' 'Yes, my Lord.' 'Very well, you understand the Rule of Three?' 'Not a bit of it my Lord.' 'O, well! you can work Compound Multiplication?' 'Well

¹The Christian Guardian, April 3, 1830.

²Ibid., May 2, 1835.

³The Presbyterian Witness, April 6, 1850.

my lord, I can manage it middling; but the long sums puzzle me a good deal.' James, however, being a honest man and an old acquaintance of the bishop, pocketed his certificate and went forth a licensed teacher of the three renowned R's.¹

The author went on to point out that this sort of thing could no longer occur at the time of writing, 1861, for education had risen in the meantime. In 1857, salaries were still small, and teachers were subjected to the inconvenience of Boarding round. These were factors which retarded educational development.²

It was to face such conditions as this that the ministers were being trained in the early days. The wonder is that there were men with vision enough of the future of the land, as those who established the first colleges. They saw that education was essential to any progress, and that moral and religious stability waited upon the provision of leadership which should hold the ideal before the people. Out of this grew the urge to train men for the task, and the Theological college rose.

Curriculum at first was simple. It had to be, for the students who came were rarely well grounded in the essentials. Grammar School work had usually to be undertaken by the Colleges in order to prepare the men for Theological work. It was their concern for ministerial education that caused the churches to enter the field of general education, and out of this interest there developed the early church colleges. Mt. Allison, and Victoria colleges, were the chief Methodist institutions, while Queen's became the main Presbyterian college. Beside these there were a number of smaller colleges or academies and other schools which gave a high school education. Dalhousie University in Halifax, while not a Presbyterian college owed much to the influence of Presbyterians and Presbyterian professors in its formative years. Before government action had been taken in the matter of higher education the churches had initiated the movement, and had begun the process which was to bring about a higher standard of general education. Government institutions soon sprang up,

¹ J. Carruthers, Retrospect, or Fifty Years in Canada West (Hamilton: Printed for the author, 1861).

² Alexander Irvine, National Education, Religious and Secular; as Exhibited in the Common Schools of Canada (Edinburgh: Myles and MacPhail, 1857).

public and high schools became general. By 1925 high school education had become general, and University standing common so that Theological training was obliged to meet the new situation.

Lacking a tradition of its own, Canadian theological education at first followed the pattern of other countries, especially of Britain and the United States. Books listed in the Calendars were largely of British or United States authorship with very few by Canadian writers. This was a natural condition in a new country. Problems of thought and social relationships rose first where population density was greatest and education and industry established. By the time similar problems emerged in Canada, a considerable literature on the subject had been built up in Britain, the United States, and on the Continent of Europe. It was natural that Canadian teachers should use what was available. Nor had there yet been built up in Canada a sufficient body of highly trained scholars from whom leadership in thought could be expected. Dependence upon non-Canadian literature was, therefore, a necessity as well as a natural condition.

While it is admitted that the readings assigned in the Canadian Theological colleges was largely British or American in origin the influence of Canadian teachers was great. It is invidious to pick out individuals yet certain names stand out. Among Presbyterian professors was Dr. Alexander McKnight who taught Old Testament at Presbyterian College, Halifax, in 1855. Dr. Allan Pollok and Dr. John Currie both taught in the Gerrish Street College and continued after the Presbyterian Union of 1875 in the Presbyterian College, Halifax. Robert Falconer, later Sir Robert Falconer, brought the new German learning to the same college in 1892, and effected the transition from the old to the new views. At Montreal, Dr. MacVicar became Principal in 1873 and men still speak of his influence upon them. George Monro Grant of Queen's, and Robert Burns, William Gregg, and William Caven of Knox, also stamped their influence upon a generation of students. Dr. J. J. Caruthers and Henry Wilkes of the Congregational college did the same for students in that denomination. The influence of Egerton Ryerson during his term as Principal of Victoria College starting in 1841, of Principal Nelles from 1850, and Nathanael Burwash after 1856, long remained with the Methodist Church through the students whom they taught.

Curriculum is important, but the character and personality of the teachers is more often a stronger influence than is the text book used. It was through the impact of great men in the professorial chairs that the Canadian ministry received much of its character.

Languages, especially Latin and Greek, were considered essential to a sound education in British Schools, and the emphasis was transferred to the colonial colleges. Biblical Languages, Latin, and Theology formed the basis of early curricula. Church History and Homiletics filled minor roles. Early conditions of settlement were such that social and economic problems were not emergent. Presbyterians and Methodists met in many communities, and Theological distinctions were drawn with a fine hand.

Even between the various bodies within these Churches, there were Theological differences. Episcopacy or non-Episcopacy in the Methodist Church aroused men to search out the doctrines on either side of the dispute. The Disruption in the Church of Scotland, and growing voluntarism among the Presbyterian Secession groups brought to the fore doctrines of the Church. Calvinism and Arminianism were ever-present sources of Theological difference and argument. In an age when distractions and amusements were comparatively few, Theology was a ready subject of conversation. Ministers must be ready to meet the Theological questions of their people, and to refute so-called false doctrine. It is interesting to notice how often the idea of refutation occurred in the work of early Theological education. A Congregational examination paper in Systematic Theology in 1871¹ asked for a statement of the Roman Catholic doctrine of the original state of man and added, "how is it to be refuted?" A Methodist paper on Fletcher's Checks in 1879 in a similar question asked the student to show the incorrectness of the Antinomian idea of the phrase "dead to the law." All the Theological papers of the time showed a concentration upon denominational theology.

With the emergence of the theory of evolution, the discoveries of geology, the development of natural science, and the sceptical thought that grew out of much of this, Calvinists and

¹Appendix B.

Arminians alike found themselves faced with a common danger. It was not that the Theological differences disappeared. The Westminster Confession and Calvin's Institutes remained part of Presbyterian study, and Wesley's and Fletcher's works were retained by Methodists. But the denominational emphasis faded as men became more concerned for Christian doctrine as a whole rather than for their especial interpretation of it. So that the same Theological works began to appear on all three curricula. All three showed a reaction to evolution, with a final adjustment to it. Biblical Criticism passed through a period of strong opposition to a time when the major positions of the study were accepted in all three Churches. Deistic, sceptical, and atheistical thought and their influences became a concern of all denominations, and all three curricula show an attempt to meet the situation. Pressure of outside opposition had brought the churches closer in the face of common problems.

Again it was outside pressure which brought new studies to the fore. Industrial problems had risen in other countries long before they did in Canada. Literature from Britain and the United States reached Canada and the problems being agitated in these countries aroused interest in this. But it was when the development of Canadian towns and industries began to present the country with its own social and economic problems that the study of Sociology really became a vital interest in Theological Colleges. City conditions created the earliest concern, and city missions sprang up. Students took part in this work. Then broader interests in social problems was aroused, and sociology became a subject on the curricula during the last decade of the nineteenth century. It was at about the same time that Religious Education work among children assumed a position of importance. Enlarged interest in other lands found its counterpart in the Church's interest in Missions. Church History reflected, in part, these new interests, for its teaching changed in emphasis. Events and persons were now seen in their own setting as influenced and molded by the times.

In 1849 the Methodist Episcopal curriculum included, Divinity, English Grammar, Geography, Church History, Church Government, Natural Philosophy, Logic, Mental and Moral Philosophy,

and Rhetoric.¹ By 1906 it comprised Old and New Testament, Exegesis, Introduction, and History of the Bible, Hermeneutics, Theology, Church History, Homiletics, Missions, Ethics, Apologetics, Comparative Religion, and Sociology.² Similarly Presbyterian curriculum at Queen's University in 1847 consisted of Theology, Church History, Biblical Criticism, Oriental Languages, Natural and Moral Philosophy, Logic, Mathematics, and Classics.³ Knox College in 1857 required Old and New Testament, Exegesis, Church History, Evidences, Theology, and Biblical Criticism.⁴ In 1916 the list had increased to Old and New Testament exegesis and Introduction, Apologetics, Systematic Theology, Comparative Religions, Church History, Christian Ethics, Sociology, Practical Theology, Evangelism, and Homiletics.⁵

Curriculum had come a long way in a little over a hundred years. It had developed in close contact with the work the minister would be expected to do. Growth in population opened vast areas of frontier, development of cities and industries presented problems of urban life. Education had become general, and Scientific ideas had become an integral part of thought. Problems of social and economic relationships on the one hand, and of the relation of the new world which science revealed to religion on the other, had to be met. Certain studies persisted because they were essential in any situation. Among these were Biblical study, Theology, and Practical Training, but the content of these changed greatly. Scientific methods were applied to the Bible and to Theology so that a student was prepared to meet the questions raised in people's minds by the new critical studies in religion as well as the problems of the new cosmological outlook which science presented. It was found, however, that these basic studies were not enough and others were added as they proved necessary.

¹Minutes of the Sixth Session of the Bay of Quinte Annual Conference of the Methodist Episcopal Church, 1849, p. 30.

²Journal of the General Conference of the Methodist Church of Canada, 1906, p. 134.

³Calendar of Queen's University, 1847, p. 5.

⁴Minutes of the Synod of the Presbyterian Church of Canada 1857, p. 50.

⁵Calendar of Knox College, 1916, p. 21.

Sociology, Religious Education, Missions, and Comparative Religion were among these. Moreover students were advised to include Sociology, Psychology, Economics, and Science, in the Arts studies as a better preparation for ministerial work. The strong language emphasis tended to disappear, though it never was lost entirely. The influence of Scottish tradition in the Presbyterian Church, particularly, caused considerable language study to be retained. The dominating position which language study held in the 1890's was, however, lost and its place was taken by subjects of practical concern in understanding the world in which the student lived and would work. In a changing world, theological training had likewise changed.

Some Main Contributions in Theological Education of The Three Churches

The contribution to Theological education made by each of the uniting churches must be seen in relation to the work which each church was undertaking, and to the concept of the ministry which each retained. Presbyterian and Congregational churches maintained a permanent ministry as the ideal. They thought also that an important part of the minister's task was educational. Methodists, on the other hand, maintained the itinerant system with short pastoral terms. Their aim in preaching was to appeal to the emotions in order to bring people to repentance and salvation. The very different methods used by these Churches to effect the same end, that is, Christian lives, necessitated diversity in ministerial training. Each was suited to its intention. Abel Stevens, in his life of Nathan Bangs described a Methodist meeting on the frontier.

Moral restraints are feeble among them; conventional restraints are few; the freedom of their simple wilderness life characterizes all their habits; they have their own code of decorum, and sometimes law itself. They are frank, hospitable, but violent in prejudice and passion; fond of disputation, of excitement, and of hearty, if not reckless amusements. The primitive Methodist preachers knew well how to accommodate themselves to the habits, as also to the fare of such people, and hence their extraordinary success along the whole American frontier. Their simple and familiar methods of worship in cabins and barns, or under trees, suited the rude settlers. Their meetings were without the stiff order and ceremonious formality of older communities. They were often scenes of free debate, of interpellations and interlocutions; a hearer

at the door post or the window responding to, or questioning, or defying the preacher, who 'held forth' from a chair, a bench, or a barrel, at the other end of the building. This popular freedom was not without its advantages; it authorized equal freedom on the part of the preacher; it allowed great plainness of speech and directness of appeal.¹

For such a ministry as this the Methodist Probationer was being trained in the first half of the nineteenth century. For this reason it is easy to see that readiness of speech in the idiom of the people was essential. Complication of thought, erudition, or classical lore would have had no place in the minister's approach. He would need to be very clear upon the matters of his own faith and religious position, and well versed in answering objections commonly raised. It is easily understood, then, that Methodist training was designed to fit men to do this work. Learning, for learning's sake had little place. Yet it must always be remembered that the Methodists did not deery education. Egerton Ryerson, in 1842, voiced the hope that soon all probationers would have four years of college work.² Always there were those who hoped that collegiate education would have a place in Methodist policy, but the pressure of the fields was great. As population increased and frontier conditions passed, Methodist colleges began to pay more attention to scholastic subjects. But perhaps it is an indication of their prevallyngly practical concern, that they were first among the three Churches to include sociology in the Course of Study. Methodist curriculum brought an emphasis upon the practical side of ministerial education. It was training for the ministry rather than education in itself that interested Methodists, so they brought to the union of the curricula an emphasis upon this element.

Congregationalists and Presbyterians had similar contributions to make. Both emphasized learning, and the teaching function of the ministry. Evangelism, they believed, was to be best accomplished by this method. Not convinced of the necessary permanence and value of, so-called sudden conversions, the Presbyterians and Congregationalists relied upon long term instruction.

¹Nathan Bangs, quoted in Abel Stevens, Life and Times of Nathan Bangs (New York: Carlton and Porter, 1863), p. 102.

²Egerton Ryerson, "Inaugural Address," in The Christian Guardian, July 13, 1842, p. 149.

In education they were generally more interested in scholastic learning itself than were the Methodists. Where all three churches pursued the same studies, Presbyterians and Congregationalists tended to make a more thorough examination of the subject. The study went beyond the essentially practical into the more detailed work of the scholars. It was in line with this emphasis that the Presbyterians and Congregationalists gave considerable attention to the original Biblical languages as a basis for exegesis and criticism. Knowledge of Greek, Hebrew, and other Biblical languages, together with Latin had long been the mark of education in Presbyterian clergy. They were essential to an understanding of the Bible and Theology. Similarly, the findings of Textual and Historical Criticism, and of Scientific discoveries, received more attention, beyond the practically essential. Training for peculiarly ministerial duties and responsibilities was by no means neglected, but Presbyterian and Congregationalist alike sought that their ministers should be also scholars.

It is true that the Presbyterians and Congregationalists brought a fine training in Biblical and Theological studies into the union, and that in this matter they had been more progressive than had the Methodists. Though the Methodists also produced scholars in any comparison of the contributions each brought in education. It must be remembered that the differences were of degree, or attitude, rather than of subject matter. It might be argued that Methodists brought an especial emphasis upon the people among whom the minister was to work. That is, the Methodist training kept in the foreground that which would be useful to the active pastor. Presbyterian and Congregational interest in learning, beyond the necessity of practical concerns might lead away from the people-centred training. Allan Pollok, in his inaugural address as professor in Presbyterian College, Halifax, in 1875, pointed out that Presbyterians had tried to combine piety and learning, and that ignorant piety had no place in this country.¹ Methodists would have agreed with the last statement, but might have disagreed with Presbyterians upon what should be

¹Allan Pollok, Presbyterianism in Canada (Halifax, N. S.: William McNab, 1875).

considered necessary learning.

Played upon by the same forces, the two types of Theological education developed upon convergent lines. Through Sociological subjects and Religious Education, Presbyterians and Congregationalists came to put more emphasis upon practical aspects of ministerial service. In the face of rising educational standards, Methodists came to require more scholastic study. However, the difference in emphasis still persisted at the time of Union in 1925, but the distance between the two was less than it had been in early days when the Presbyterians were insisting upon a college education before entrance into Theology, and the Methodists were taking almost uneducated men and training them on the circuit.¹ Perhaps it is truest to say that while the Presbyterians, and Congregationalists in proportion to their numbers, made a great contribution to Theological education through the maintenance of a high scholastic standard, the Methodist contribution was on the frontier, among the otherwise unreached. To compare the two is impossible, for they were following differing ideals, each having value in itself.

Union

Union of the Methodist, Congregational, and part of the Presbyterian Churches was made in 1925. Like other organizations the Theological College came into the new Church. Continuing Presbyterians chose to retain Knox College, Toronto, as one centre of Presbyterian Theological education. The United Church of Canada, therefore, established its college in close association with Victoria University on the University of Toronto campus. Before the

¹ John Carroll, Case and His Contemporaries, (Toronto: Samuel Rose, 1867), II, 2, in a description of William Case, gave a vivid picture of the Methodist ministry in the middle of the nineteenth century.

"William gave evidence that he had received a good common school education, by following the occupation of school teacher in his youth; by his ability to write printable letters and perform the duties of Secretary of Conference while yet young in the ministry, achievements utterly beyond the reach of many of his brethren in that day, notwithstanding they preached well; and by the interest he evinced both in primary and academical education during the whole of his ministry, embracing some part of it times when education was neglected and decried by many."

Charter of Knox College was transferred to the continuing Presbyterians, the Board, Senate, staff and students of the college were reincorporated as Union Theological College. When in 1928 this college was united with the Theological Faculty of Victoria University, the name became Emmanuel College. It is one of the federated colleges of the University of Toronto.¹ Queen's Theological College, became a United Church College. The Methodist Theological work established at Mt. Allison University was merged, by agreement, with that at Presbyterian College, Halifax, in 1926. At that time the college was incorporated under the name of Pine Hill Divinity Hall.² In Montreal, the work of The Congregational College of Canada, Wesleyan Theological College, and the Presbyterian College, was consolidated. In 1927 a charter was granted for The United Theological College, Montreal, and this institution took the place of the uniting colleges.³ In eastern Canada, therefore, the United Church of Canada, carries in four colleges the traditions of eight institutions or departments of Theological study, each rich in the history of the denomination which called it into being.

Curriculum in the United Church of Canada shows the influence of the tradition out of which it has come. The Manual of the United Church of Canada authorized by the Eighth General Council in 1944, contains the most recent form of the course of study for Theological students. It is enacted that the regular course shall consist of an Arts course leading to the Bachelor of Arts degree followed by three years in Divinity.⁴ Presbyterians and Congregationalists had considered this to be the normal course, and Methodists had maintained it as an ideal. Both Presbyterians and Congregationalists had allowed for the exceptional case where it was impossible or inadvisable to insist that a stu-

¹"Historical Sketch of Victoria University," Calendar of Emmanuel College of Victoria University, 1944, p. 6.

²Calendar of Pine Hill Divinity Hall, 1944, p. 7.

³Calendar of The United Theological College, Montreal, 1944, p. 7.

⁴The Manual of the United Church of Canada, issued under the authority of the General Council of the United Church of Canada, (Toronto: The United Church Publishing House, 1944), p. 206, sec. 466.

dent follow the full Arts course. In the United Church, also, provision is made for those who could not be required to take a full University course. Such candidates are required to take six years of study, four of these in college, and two of preaching and pastoral work under supervision and with appropriate studies. The two years on the field may precede or follow the college work as Presbytery may determine.¹ This provision was similar to the Methodist requirement.

It is further advised that the Arts course should include, English Composition and Literature, Latin, Greek, Hebrew, a Modern Language, Biology, History, Psychology, the Social Sciences, Philosophy, and Ethics.² Even yet the curriculum seems to lean toward the language emphasis in these suggestions, but they are suggestions, and not absolute requirements. The Theology course following graduation in Arts includes Old Testament; Christian Doctrine; the Philosophy and Psychology of Religion; Church History and Christian Missions; Practical Theology including Homiletics, Pastoral Theology, Conduct of Worship, and Public Speaking; Religious Education; Sociology; and Christian Ethics.³ The hours to be devoted to each subject and the method of instruction are to be left to the discretion of the colleges.

¹Ibid., p. 207, Sec. 470.

²Ibid., p. 206, Sec. 266.

³Ibid., p. 208, Sec. 472.

The Basis of Union (ibid., p. 14) gives the following list of subjects:

"Old Testament Language and Literature, including Textual Criticism, Exegesis, Biblical Theology, Introduction, Old Testament History, and Old Testament Canon; New Testament Language and Literature including Textual Criticism, Exegesis, Biblical Theology, Introduction, New Testament History and New Testament Canon; English Bible; Church History, including Symbolics; Systematic Theology; Apologetics, including Philosophy of Religion, and Comparative Religions; Christian Ethics and Sociology; Christian Missions; Practical Training, including preparation and delivery of sermons, preparation for and conduct of public worship, administration of the Sacraments, Church Law, the art of teaching and Sunday School work, public speaking, and voice training. Practical training is to be understood to include not only instruction in these subjects but actual drill wherever the subject admits of it."

As far as possible provision is to be made in the College for instruction in all the above subjects. Certain studies are to be prescribed, and others left to the option of the students in consultation with the College authorities.

A certain variety in courses offered does obtain among the colleges, and this was true of the colleges of the uniting Churches, but more especially so of the Presbyterian schools. Methodists had a more centralized form of educational control, and curriculum was more definitely determined by the appropriate courts and boards of the Church. Because the Presbyterian students were examined and ordained by the Presbyteries, there was room for greater variety in their preparation for admission to trials. The basic subjects of the Theological course received major attention in the uniting Churches, and form the largest part of the United Church curriculum. These are Old and New Testament, Church History, Systematic Theology, and Homiletics or Public Speaking. In all colleges these subjects receive two or three years study. In addition there are Religious Education, Pastoral Theology, Comparative Religion, Sociology, Liturgics, Polity, and Church Praise. Greek and Hebrew are still required by the ruling of the General Council,¹ but the amount of each required in the colleges varies. Queen's Theological College retains the Greek of some of the Fathers. This continues a strong Presbyterian influence in this college. The other colleges confine Greek study to New Testament material. Queen's and Pine Hill Colleges, each require two years of Hebrew.² Exegesis based upon Hebrew Text forms a part of the course in all colleges, and it is advised that preparatory work for this study be done in the Arts course. Exemptions from the study of Hebrew may be obtained,³ but the tradition of the college largely determines the number of these request which will be granted.

While Sociology is a required subject for Theological students, it does not take so prominent a place as it had done in earlier curricula. Emmanuel College lists Sociology under the Doctrinal section of the Curriculum,⁴ and refers students to the

¹Ibid., p. 218. Sec. 474.

²Calendar of Queen's Theological College, 1944, p. 30; Calendar of Pine Hill College, 1944, p. 13.

³Manual of the United Church of Canada, 1944, p. 208, Sec. 475.

⁴Calendar of Emmanuel College of Victoria University, 1944, p. 24.

courses offered in the University of Toronto. Pine Hill College¹ lists Sociology under the same heading and assigns to it one hour a week for one year. In the 1944 Calendar of Queen's Theological College a course is offered in the Social Teachings of the Old Testament,² while the United Theological College, Montreal, offers a study of Christianity and Modern Problems under the title of Christian Ethics.³ Occasional lectures on the problems of the Rural Church and Community are given at Pine Hill Divinity Hall.⁴

The decline in interest in Sociological study is probably more apparent than real. Many students take Sociology as a course in the Arts work, and all are urged to do so. For this reason the Theological Colleges do not feel the need to stress the subject, though the social concern which induced the inclusion of sociology remains part of the Church's vital interest. Perhaps this is one indication of the growing tendency to specialization. Such materials as can be acquired from specialists in their fields during the Arts courses are better left to the Universities. Theological Colleges can then concentrate upon what some consider to be their special interests. That is, it is not the duty of the Theological College to teach Sociology, but rather to enable students to interpret sociological studies from the Christian standpoint. Professors in Theological Colleges are not, generally, experts in the field of Sociology, and this might be better left to those who are. Students, therefore, should be encouraged to take sociology and social service in the Arts work.

The study of Missions is included in that of Church History where it rightfully belongs. Religious Education has been closely associated with supervised field work especially at Pine Hill Divinity Hall, and Emmanuel College. The tendency, noted in all the Churches before union, to interpret History in terms of its own day, and of the actions and reactions of people in those days, continued. The Calendar of Emmanuel College states the position.

¹Calendar of Pine Hill Divinity Hall, 1944, p. 18.

²Calendar of Queen's Theological College, 1944, p. 31.

³Calendar of United Theological College, Montreal, 1944,
p. 5.

⁴Calendar of Pine Hill Divinity Hall, 1944, p. 19.

The studies in the historical section of the course in theology are closely cognate to the Biblical and Doctrinal. They are designed to create an understanding of the way in which men and women influenced by Christ, strove to continue in a visible community of His followers the redemptive activity of their Lord; and to show that there is a living past in vital relationship with the present. . . . The development of the Church is studied in relation to the religious, social, political, and cultural history of the various periods, particularly attention being given to the development of Christian thought and practice and to the religious experience out of which these grew.¹

It is significant in view of the ultimate union of the three churches, that by 1925, their curricula had become so similar. All three Churches assigned the same subjects for study and required similar practical training in ministerial duties. Particularly noticeable was the fact that all three churches used the same text books for much of their teaching. Books by Methodist, Presbyterian, or Congregational writers were, therefore, found on all three courses of study. Students in all colleges were being presented with similar points of view and studying like theories. As the movement for union grew in strength each church assigned studies in the history and beliefs of the other two. Presbyterian students studied Methodist history and Wesley's writings, while Methodist students read Presbyterian history. Interest in the history of the Canadian churches also increased and Canadian Church history assumed an important position in all curricula. Not only was a greater interdenominational understanding engendered by these studies, but there emerged a new sense of the Canadian church as a national institution. When union was achieved in 1925, therefore, there was no need for a sudden change in curriculum since there was basic similarity between those already existing.

Union posed questions of educational standards rather than of curriculum. Definite efforts have been made to maintain a high standard of ministerial education. While provision is made for the non-graduate student, there has been a growing emphasis upon the value of an Arts course in preparation for theology. This was possible because the Presbyterian and Congregational churches had stressed university education from the first, and

¹Calendar of Emmanuel College of Victoria University, 1944, pp. 22-23.

the Methodist church had come to see the need and to hold before its students the ideal of collegiate education. Provision has also been made for post graduate theological work toward the Bachelor of Divinity or Doctor of Theology degrees.

There appear to have been no startling changes in curriculum since the time of union. An attempt has been made to coördinate the different concepts of theological training into one Course of Study. Trends already marked in the pre-union curriculum of the three churches continued to mark that of the United Church of Canada. Perhaps the very exigencies of the situation brought about by the union have prevented a more rapid development since. It is not easy for men trained long years in one tradition to see those things which they considered valuable in their heritage altered. On the other hand, men of one tradition hesitate to criticise that which has come from another lest feelings be hurt. This is a situation which grows less acute as time passes and will, doubtless, pass entirely with the years. It is clear that each uniting church had much of value to offer to the total of ministerial training. None had a perfect system, though each had regions of especial strength. The union of the three curricula offers the possibility that the practical emphasis of the Methodists and the educational stress of Presbyterians and Congregationalists may be combined in a better balanced and more thoroughly adequate curriculum.

